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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

PREMONITION

There's the crystal shiver of an icicle
  Falling from a bank where the runnels are deep
That the last snow cut in the red-brown bank
  Where the melting frost-rills creep.

The pine tree branches are bending low
  With a wet, white weight; and a woodpecker drums
On a locust tree that will blossom white
  When the call for honey comes.

The elm tree is gray with a purple shade,
  And the sky seems to hang too low;
But I've seen a light that the willows made,
  Yellow against the snow.

The edge of the wind is dull and wet;
  The thin ice over the stream looks black;
And I know that power to power is set,
  And winter is turning back.

Poetry. —*Louise Driscoll.*

CONTENTS

EDITORIAL—
Notes 35
Safeguarding American Liberties.—JOHN HAYNES HOLMES 37

THE PULPIT—
Class Consciousness with Power.—REV. JOHN MALICK 40

CONTRIBUTED—
S. Warren Lamson.—E. LL. J. 42
The Free Religious Association.—GEORGE WILLIS COOKE 44
St. Francis and Tolstoy, the World's Two Christians.—ROLAND D. SAWYER 44
News from Europe.—H. S. N. 45

CORRESPONDENCE—
Compulsory Military Training.—D. B. 39

THE STUDY TABLE—
Christian History.—JOHN MORRIS EVANS 45

POETRY—
Premonition.—*Louise Driscoll* 33
The Messenger.—*Esther Morton Smith* 35

THE FIELD
International Congress of Free Christians and Other Religious Liberals 46

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXV THURSDAY, MARCH 18, 1920 NUMBER 3

THE MESSENGER.*

We sat together in a quiet place
Where the soft lamplight shone; and flames gave chase
One of another over logs that glowed
Warm on the hearth; nor sight nor sound but showed
Comfort and tranquil ease; and as our right
We took those gracious gifts of God that night.

Then one who sat with us the soft spell broke;
Quietly, very earnestly, he spoke.
He was a young man out upon parole
From a great Federal jail, where his young soul
Was seared by its most foul and putrid breath,
And his young body stricken unto death.

The suffering of that soul had stamped his face,
Yet left of bitterness no single trace,
And the dread White Plague claimed him for its own.
So, when in that still room his earnest tone
Fell quietly, into our hearts there grew
Some little knowledge of the things he knew.

Within that place of torture, grimly walled,
Rats habited with men, and vermin crawled
Over men's bodies as by night and day
In vice and filth and wretchedness they lay,
Some cursing, and some listless with despair;
Some, human once, grown raving madmen there.
He told of savage blows and brutal jeers
That cut the heart too cruelly for tears;
Water denied to parched and swollen tongues,
Foul poison stench for ease of gasping lungs;
Men standing tiptoe, arms upstretched and bound,
Dying alone in dungeons underground.

We asked him once if he were sent again
Back to that living death, those beasts called men,
Would they not wreak dire vengeance if they knew
Of his bold speaking, and at this he grew
Almost impatient, answered "It may be;
What then? That makes no difference to me."
* * * * * *

The little clock upon the mantel shelf
Ticked cosily and softly to itself;
Beneath, the logs threw out a ruddy glow;
There were enough for us an hour ago,
But with that hour into our midst had come
God's flaming messenger, and we were dumb
And poor before that man's untrammelled soul.
God's messenger; a prisoner on parole.

Friends' Intelligencer. —*Esther Morton Smith.*

All thoughts upon social, political, ethical and religious problems of every kind center about two great points of view. On the one hand there is the point of view of the individual, and the individualistic philosophy of life which springs therefrom. On the other hand, there is the point of view of society, and all that great mass of socialistic speculation and aspiration which is its consequence. Every man is either an individualist or a socialist. He believes either that the individual is central, and that society must adapt itself to the single man; or else he believes that society is central, and that the individual must adapt himself to some form of organized fellowship. There are some thinkers, to be sure, who hope to reconcile these contrasting viewpoints by summing up the whole matter in some such phrase as "the socialized individual," or "the individualized society." Such attempts at compromise, however, are vain. There is here a fatal contradiction which cannot thus be resolved. In the nineteenth century, the individualistic philosophy was in the ascendant. In politics, economics, religion, all ideals were interpreted in the light of the single, separate soul. The whole problem of life was presented in terms of freedom for this soul, that it might fulfill to the uttermost its innate capacity for self-expression. The coming of the new century witnessed a definite shifting from the individualistic to the social viewpoint. Society came to be the central issue, and life to be presented as a problem of organizing individuals into some kind of social order. The problem of individual freedom is still with us to an extent that we had not dreamed possible a dozen years ago. But this is a battle for something already won and only temporarily wrested from us. What remains as our specific problem in this present age is the question of fellowship or life together, the membership of each in the company of the whole. UNITY counts itself to be the happy heir of all that was achieved by the great liberals of the nineteenth century, who made the security and emancipation of the individual the purpose of their lives. But it also counts itself today the champion of the new cause of the social whole which looms ever darker and more terrible as the issue of our century. To establish such relationships between men that each may live for all and all for each, and the individual fulfill himself in the service of society—this is the task before us!

*A political prisoner who, released pending a decision of the higher court, is devoting himself to the procuring of bail for his companions.

Some weeks ago we prophesied in these columns that the sudden change in the Russian situation would bring a change also in the character of the news about Russia and the Soviet Republic. The dramatic overthrow by Lenin and Trotsky of the counter-revolutionary conspiracy of the Allies, would make it necessary, we declared, not only to lift the barbarous blockade and in due season recognize the Bolshevik government, but also to discover that the Bolsheviki, after all, were not so bad as they had been painted—that they were really becoming quite conservative and respectable, correcting all their past mistakes and undertaking many excellent reforms! This anticipated change in available information about Russia has come

much faster, we must confess, than we had even dared to hope. Indeed, it almost takes one's breath away to see how suddenly these Bolsheviki are being transformed from demons into angels! Isaac Don Levine's articles in the Chicago *Daily News* may be said, perhaps, to have marked the beginning of the new revelation. Then followed some remarkable letters from foreign correspondents in the New York *Times*, which is fighting a masterly rear-guard retreat in its editorial columns. Most startling, however, are the articles by Lincoln Eyre, now appearing in the New York *World*. Speaking of the so-called "Red terror," he says:

> Even from my many talks with White Russians, among them numerous out and out Czarists, I cannot believe that there has been even a small percentage of the frightful and senseless atrocities with which the Bolsheviki have been charged.

In regard to their constructive work, Mr. Eyre writes:

> The Bolsheviki are carrying on two vitally important campaigns. One is against disease and the other against ignorance. . . . In combating ignorance, the Bolsheviki show themselves at their best. Their educational program is nothing short of magnificent. Illiteracy is being overcome with astonishing rapidity. . . . Education is compulsory for all children from eight to sixteen, and all are not only taught, but fed, clothed and housed at the state's expense. Where there were seven universities under the Czar, there are seventeen under the Soviets. When Petrograd had a population of over 2,000,000 persons, 30 per cent could not read and write. Today there are only 60,000 illiterates out of a little more than 1,000,000 persons left in the capital. . . . Special instruction in the arts and sciences has also received a marked impetus during the revolution. Particularly, dramatic art is on an extraordinarily high plane. In one week in the course of my stay in Moscow, Shakespeare was played in ten different theatres, and all of them were self-supporting, though, of course, nationalized.

All this is nothing new. It is only what has been told from the beginning by honest witnesses, such as Bessie Beatty, Albert R. Williams, Arthur Ransome, Wilfred R. Humphries, and others. But it is new to have it presented with the stamp of official authenticity. Bryant, after all, was right:

> Truth crushed to earth will rise again,
> The eternal years of God are hers.

Evidence and opinion as to the real character of the Peace Treaty continue to accumulate, and all serve to vindicate more and more impressively the judgment which UNITY has pronounced from the beginning. Keynes's indictment, as given in his book, "The Economic Consequences of the Peace," has gone around the world, and in spite of searching criticism has stood every test. Now comes the opinion of Dr. Emile Joseph Dillon, as set forth in his new book, published by Harper & Brothers, entitled "The Inside Story of the Peace Conference." Dr. Dillon was at Paris throughout the peace negotiations as a correspondent of the *London Daily Telegraph*. He is one of the oldest, ablest and most authoritative of newspaper correspondents, and what he has to say carries behind it the weight of more than usually intimate knowledge of men and affairs. Dr. Dillon accuses the "Big Four" of vacillation, lack of vision, complete misunderstanding of the European situation, and, in the case of Clemenceau, of out-and-out cruelty and vengeance. He gives the interesting opinion that very early in the Conference the leaders agreed "to disregard the Wilsonian Fourteen Points"; there was no discussion of these points at all. He denounces the policy of secrecy which was adopted by the conferees, and offers this as an explanation of much of their failure. President Wilson he characterizes as a man who dissipated the unparalleled powers in his hands by assuming "an attitude of autocracy and stubbornness based on ignorance and pride." Dr. Dillon ends his book with the following terrific summary of the present situation:

> Whatever the tests one applies to the work of the conference—ethical, social or political—they reveal it as a factor eminently calculated to sap high interests, to weaken the moral nerve of the present generation, to fan the flames of national and racial hatred, to dig an abyss between the classes and the masses, and to throw open the sluice gates to the inrush of the waves of anarchist internationalities. Truth, justice, equity and liberty have been twisted and pressed into the service of economico-political boards.
>
> In the United States the people who prided themselves on their aloofness are already fighting over European interests. In Europe every nation's hand is raised against its neighbor's, and every people's hand against its ruling class. Every Government is making its policy subservient to the needs of the future war, which is universally looked upon as an unavoidable outcome of the Versailles peace. Imperialism and militarism are striking roots in soil where they were hitherto unknown. In a word, Prussianism, instead of being destroyed, has been openly adopted by its ostensible enemies, and the huge sacrifices offered up by the heroic armies of the foremost nations are being misused to give one-half of the world just cause to rise up against the other half.

The Inter-Church World Movement has from the beginning had our active interest. We have believed that this movement represents the most vital promise now present in the Protestant churches. A series of remarkable articles in the *Christian Register* upon its work has served to confirm this impression. Now, however, comes the definite news that the Inter-church Movement is to make its first big public undertaking, a "drive" for the enormous sum of $336,777,572. A united simultaneous campaign for this money is to be conducted in all churches from April 25 to May 2. It is expected that in the first year the sum of $175,448,349 will be paid in; of the total budget provided for, $229,000,000 is to be expended in America. All this is melancholy reading! So far as this first undertaking is concerned, the Inter-church World Movement is evidently only an extension, on a vast scale, of the various denominational undertakings for big sums of money. In so far as the churches are undertaking something together, even a money campaign, the work is to be commended; but from the standpoint of the idea here suggested, that the problem of revitalizing religion is a problem simply of raising money and expending it, the work can be regarded as nothing more than a demoralizing exhibition of the low standards and desperate measures now in vogue

in Protestant Christendom. The Inter-church Movement has great possibilities—it can at least achieve the unification of Protestantism. But unless it abandons forthwith all questions of dollars and cents, and gives itself to the discovery and proclamation of a geniuine spiritual message for this present age, it can hope to accomplish nothing but a stirring up of a brief experience of futile hysteria. Shall we never learn that in religion our business is "to seek first the Kingdom of God," and that then "all things," including financial support, "will be added unto us"?

That was an extraordinary scene which took place the other day in Durham, England, when Dr. J. H. Jowett, the distinguished Presbyterian clergyman, preached from the pulpit of the Cathedral. Two hours before the time of service all the seats available to the public were taken and many were turned away. Thousands of the townsfolk climbed the narrow, winding cobbled street, up the hill, to participate in the service. People came from distant towns and the mining villages near at hand, by train, motor bus and bicycle. Seats reserved for the University were jammed; distinguished town officials were given places near the pulpit. The procession included the Mayor, the Council, leading churchmen, representatives of the Free Church Council, officers of the Salvation Army, and officials of the Durham Miners' Association. Those who know the Cathedral's capacity declare that seven thousand people were present. After the service of worship, when Dr. Jowett had ascended the pulpit and delivered a sentence of prayer, a high-pitched voice was heard to cry aloud, "I protest against Dr. Jowett's preaching in this Cathedral." Immediately there was a riotous scene, with loud shouts of "Put him out." The head verger and the chief constable, accompanied by two members of the city police, took the offender outside, where he was discovered to be the vicar of Wheatley Hills, Durham. The ejection of this protesting priest was greeted with loud clapping of hands and much cheering. Silence restored, Dr. Jowett read his text and went on with his sermon. An amazing scene indeed! One hesitates whether to be most amazed that the presence of a man like Dr. Jowett in the Cathedral pulpit should stir up such popular excitement, or that any priest alive today in England should feel it his sacred duty to protest against such an event as blasphemy, or that a serious newspaper should find it necessary to describe the affair as constituting "a notable date in ecclesiastical history." Judged from whatever viewpoint, the event proves once again the melancholy fact that we are still far distant from any genuine fulfillment in our churches of the religion of Jesus of Nazareth.

It is interesting to read of the recent performance at Oxford University of scenes from Thomas Hardy's great drama, "The Dynasts." This play, if a work so stupendous in range and vision can be thus described, is probably the supreme work of genius in English literature since John Milton's "Paradise Lost." Received with doubt and almost complete lack of understanding when it was published some years ago, it has now won its place as the masterpiece of Thomas Hardy, who has himself come to be regarded as the supreme literary figure of modern England. Dealing with the greatest war that the world had known previous to the fateful year 1914, this play was acted at Oxford by young men who themselves had fought on the bloody battlefields of a war which makes the Napoleonic struggle to seem trivial and petty in comparison. The presence of these young men as actors in such a play must have stirred not merely the minds and hearts of the auditors present, but also quickened into life those "cosmic spirits" whom Hardy presents as the spectators of the world stage on which the puppets of the Napoleonic days performed their parts. It is pleasant to read that the author was present at this performance; that, long before the doors of the theater were opened, there was waiting in the streets a numerous crowd; and that throughout the performance "the atmosphere within the house was one of keenness, of tenseness, and as time went on almost of suffocation." A performance of "The Dynasts" is perhaps hardly to be expected here in America. And yet it might seem that the after-currents of the war might suggest to some theatrical manager of courage and vision, that the public would welcome an opportunity to see this drama upon the boards. We have been moved, and are still being moved, to great emotional depths these days. It is a time when epics of the closet and the stage can be genuinely understood.

Safeguarding American Liberties

A remarkable bill has recently been introduced into the House of Representatives by Hon. George Huddleston, Democrat, of Alabama. Mr. Huddleston, be it said, is one of the few men in Congress who has kept his head during the hysteria of the war excitement and its aftermath of fear and persecution, and has battled fearlessly and determinedly for a restoration of the liberties lost to American citizens during this shameful period of social disorder. The bill which he has introduced, and which has been referred to the Judiciary Committee, provides, among other things:

> that any officer, agent or employee of the United States shall be held to have committed malfeasance in office who under cover or by means of his office or authority shall wilfully deprive any person of his lawful freedom of speech, of press, of assemblage, or of due process of law, or of any right, privilege, or immunity secured to such person under the Constitution and laws of the United States.

The bill also forbids illegal arrests, the trespassing without warrant upon the property of any person, or the seizure of or holding of any books, papers

or movable property belonging to any person. Attorney-generals, or other officers, agents, or employes of the United States government who may be found guilty of the offenses against the liberties of citizens, as specified in this act, may be punished with ten years in prison or $10,000 fine, or both.

The virtue of this proposed legislation is to be found in the fact that it places in the hands of every humblest citizen of the country a quick and effective means of legal defense against all encroachments upon his rights and liberties by officers of government. Under present conditions, an attorney-general can usurp any powers he pleases, violate wantonly the "Bill of Rights" in the Constitution and every other statutory safeguard of civil freedom, and be subject to no restraints save those remotely provided for in the possibility of impeachment at the hands of Congress. Persons regarded with suspicion by the government may be arrested, imprisoned, deprived of their property and papers, and have no opportunity for hearing or redress save that provided by the blessed privilege of presenting a defense in court when charged with high crimes and misdemeanors. In other words, the burden of proof is at present on the citizen who suffers persecution, and not upon the government official who practices it. This bill would shift this burden. If it were enacted into law, any citizen of the United States suffering from unwarranted attack or interference could summon the offending official into court and demand that he stand trial for "malfeasance in office." The government would then be the defendant in such cases, and not the citizen, which is exactly as it should be! For in a democracy no attack of any kind should be made upon any citizen not suspected of being guilty of some overt crime, without the official responsible being liable at all times for the consequences of his action.

The need of such legislation is attested by a thousand and one acts of tyranny committed during the past two years by officials in Washington and elsewhere. The record of Attorney-General A. Mitchell Palmer, who is supposedly concerned with the task of defending and enforcing the Constitution of the United States, is one long story of outrageous violations of the traditions of this sacred instrument. In the hearing held in Washington some weeks ago on the Sterling-Graham Sedition Bills, it was charged by Mr. Jackson Ralston, attorney for the American Federation of Labor, that the Department of Justice, under Attorney-General Palmer, had repeatedly seized suspects without warrant, searched their persons and homes without authority, and deprived them of their liberties without hearing, trial or formal charge! One exceedingly well informed newspaper correspondent, commenting on the Huddleston bill, declares that this proposed legislation might well have been drafted in collaboration with Mr. Ralston, since it defines as "malfeasance in office" each and every one of the complaints made against Mr. Palmer by the Federation of Labor's attorney.

Nor is this indictment of the highest law officer of the present administration confined to the chance opinions of paid attorneys for the labor interests and of Washington newspaper correspondents. No less an authority than the Supreme Court of the United States has brought Mr. Palmer's administration of his office under severe condemnation. In a recent decision handed down by the Court, unnoticed by the newspapers, by the way, it was held that information illegally acquired in a "raid" by Department of Justice officials, cannot be used as a basis for subpœnaing testimony for the trial. The raid in question, conducted in New York by Mr. Palmer's agents, and of course by his orders, is declared by the Court to have been made "without a shadow of authority," and in direct violation of the Fourth Amendment of the Constitution. The court refuses to recognize any technical or unintentional defect of legal rights. "It must be assumed," says the decision, "that the government planned or at all events ratified the whole procedure." The Department's preposterous position could not be presented more nakedly.

> It is that although, of course, its seizure was an outrage which the government now regrets, it may study the papers before it returns them, copy them, and then may use the knowledge that it has gained to call upon the owners in a more regular form to produce them.

This position the Supreme Court condemns, and thereby condemns as unconstitutional and illegal the whole series of nation-wide raids with which the attorney-general has been amusing himself, and advancing his presidential ambitions, at the expense of the defenceless public.

If Congressman Hudleston's bill were now a law, it is obvious that feeling against Attorney-General Palmer would not now be expressing itself in vague rumor of his possible impeachment. He would long since have been summoned to court and forced to stand trial for his offenses against the law. "The least of these, our brethren," among the socialists, communists, I. W. W.'s, etc., could take action under the law to have the Attorney-General defend himself against charges based on this important decision by the highest court in the land. It is pretty certain that if such a law had been upon our statute books Mr. Palmer would never have done these things which have filled with shame the annals of American liberty. This, after all, and not the possibility of redress, is the real virtue of this proposed legislation. Government officials would think twice, and perhaps many times, before committing actions which would subject them to the possibility of standing trial for "malfeasance in office."

The necessity of such a law, however, is demonstrated not merely by what has taken place in the past,

but also by the ever-present menace of the future. This very day there comes news of action by the War Department against conscientious objectors which would be absolutely incredible were it not for our knowledge of the tyrannies committed against these religious and political offenders in the past. According to a special dispatch, dated March 8, from Salt Lake City, alienists have arrived at Fort Douglass, from Washington, in order to conduct examinations into the mental condition of the conscientious objectors there imprisoned. These examinations have been undertaken at the suggestion of Colonel Robert C. Loving, commandant at Fort Douglass, who is so thoroughly incapable of understanding what is involved in the conscientious objector's position as to say:

I can understand why Germans could be opposed to the war, but I cannot understand why an American could be opposed to the war if he were sane. I have observed these young men, and I think in view of the world situation that they ought to be committed to an insane asylum.

If so committed under the authority of expert alienists, these prisoners will of course be placed in asylums where they will be totally beyond the reach of kinsmen and friends. It is an easy way of ending for good and all the long agitation for the release of these men, by burying them alive from the sight and sympathy of the world.

There is of course nothing particularly new in such a proposed iniquity as this. It is the irony of fate that the ways of tyranny have been so thoroughly explored by stupid and cruel men in the past, that there is no new discovery left to be made by our present inquisitors. Long ago men were consigned to the horrors of lunatic asylums for no other reason than that they were regarded as inane because of their dissent from orthodox religious ideas. What is novel in this procedure is the appearance of this method of getting rid of non-conformists *in a democracy,* and the establishment therefore of a precedent in democracy that any man may be adjudged a lunatic with whose political or religious opinions the ruling powers of the country do not agree. Under present conditions there is no possibility of defense or redress. These conscientious objectors are under military rule, and as such are at the absolute disposal of Secretary of War Baker. Under the operation of Congressman Huddleston's bill, however, the action of committing one of these offenders to an insane asylum, would be cause for bringing Mr. Baker into court and making him stand trial for offense against the liberties of citizens.

There are numerous indications that the tide of repression in this country has reached its flood. Public opinion is plainly becoming disgusted by the outrageous practices of the present administration, and the return of the old-time traditions of American freedom seems definitely to have set in. We shall have gained nothing, however, from this recent experience of autocracy, and our thousands of political offenders will have suffered in vain, unless we write into our Constitution or statute laws provisions which will make impossible in the future such usurpation of government, in times either of war or of peace, as has been practiced by the Wilson administration. "Eternal vigilance is the price of liberty." Vigilance was paralyzed, or rather drugged, when the nation was precipitated into the war against Germany. In the abnormal period which followed this tragic event, the government was left free to do what it would with the people. Now at last the great awakening has begun. Signs are multiplying that punishment against those guilty will be terrible. Forced into private life by an outraged electorate, these men will live the remainder of their days in the contempt and hatred of the people. But emotion is not enough. New legal safeguards must be erected, as we have said, and the bill of Congressman Huddleston may be taken as a fair suggestion of what may be done. We fought the war in order to teach Germany that a treaty could not be made "a scrap of paper." Shall we not now, in the same spirit, fight and secure a great presidential election, in order to teach our politicians that our Constitution also cannot be made "a scrap of paper."?

JOHN HAYNES HOLMES.

CORRESPONDENCE

Compulsory Military Training

To the Editors:

The editorial concerning Major-General Leonard Wood, in UNITY (February 26) reminds me of a passage—deserving wider campaign publicity than it is likely to receive—in Isaac F. Marcosson's recent "Adventures in Interviewing" (page 199). UNITY may like to have the reference. "Aside from his own conviction in the matter," reports Mr. Marcosson, "the value of compulsory training was strongly impressed upon Wood by Field Marshall Von der Goltz, for many years the military mentor of the German Crown Prince." After listening to the Crown Prince's mentor, Wood was "more than ever impressed with the need of a training that would embody all the virtues of the German plan without its stern and iron-handed militaristic features."

Military convictions from Von der Goltz—republican convictions from Garrison and Wendell Phillips! But why not? If General Wood can construct a military policy that embodies the virtues of German militarism and is yet not militaristic, he can surely evolve a political philosophy that embodies the virtues of pacifism and radicalism, and is yet neither pacifistic nor radical.

Very sincerely yours,

New York City. D. B.

THE PULPIT

Class Consciousness With Power

A Sermon by Rev. John Malick, of the First Unitarian Congregational Church of Cincinnati

As we read the Gospels we find somebody saying, "Behold the Class," and Jesus saying, "Behold the Man." Do you know about Matthew? He belongs to the class, tax collector, and you know what they are. Jesus always said that he would see Matthew himself for he might be a good man for the Kingdom. On his own merits, declassified, he proved a good man. That man is a Samaritan. Is not that enough? But the man on the Jericho Road who "took care of him," and the only leper who returned to give thanks, were Samaritans. However disreputable and ungrateful they are as a whole, these are good men. This woman is a street woman, and you know what they are, and this man is a publican, and that tells all that one needs to know about him. But Jesus said, "Stand out apart from all names and groups and, before men and God, what are you?" Many of the surprises are just this, Jesus looking into a good crowd and picking out a bad man and looking into a bad crowd and picking out a good man, saying to the one, "Thou art the man," and to the other, "Thou are not far from the Kingdom."

Jesus declassified men in a class-ridden world and rated them one by one. Christianity opened a private account with God and men for John Doe, individual. The world refused to deal with a man on his own merits. It had to know his class name before it could estimate him; know how to treat him or how much life to allow him. As soon as he said, "I am John Doe, free or bound, home born or foreign born, Jew or Roman, knight, baron, lord, gentleman or peasant," then he was rated. If he belonged to the class, gentlemen, he was so dealt with and life opened to him as for gentlemen. It made no difference that he never felt as a gentleman feels or acted as a gentleman acts.

Wherever the Gospels have been read this idea of taking men one by one has been kept alive. Much of the world's practice has been the other way but the principle has lived. A few of the first comers to this country wrote the class name for identification. The first college and some of the churches here rated people by the group to which they belonged. Class names never counted for very much in America. Life here was such that every one had to count for one to keep the whole group from being blotted out. The tradition was established that a man gets his rating on the basis of his contribution to the business of helping the group bear the common burdens and defend against the common dangers. There was no place or room for any other kind of man. Life in America never said to anyone, "Just this much of life is allowed you and just this responsibility is put upon you, both according to your group rating." Life here has always said, "Here is all of life for you and all that you have in you is expected of you." True, they worked as hard as peasants, but they did not have the peasant's class feeling. They had division of labor but no class barriers. Men of their own kind, with whom they had dug and chopped, harvested and husked, became their teachers, lawyers, ministers and representatives in government, but they established no class. All the ways to all the places were left open to every one.

Is this a true principle, taking men one by one, letting each take all of life that he can dip up with his sized cup? When men were allowed only the little field marked off for their kind, did the world bury alive many of its best men? Take the conspicuous names of America; go through the States and see the men who are enriching the world in many fields. Most of these men have come from the groups for which life simply would not open in a class-bound world. They would have lived and died in the little field marked off for their group. Lincoln would have been a manual laborer to the end. For some conspicuous service he might have become a knight or been made a cardinal or pope. These were about the only ways out of the group to which he belonged.

How deep seated and persistent are these old group divisions. The story for a hundred centuries back is just this contest of class conscious groups for territory and national life. People stood together who had the same ancestry, color, speech or religion. They were conscious of their group and tried to make it supreme in power. People meant nothing to them as people. They must be their own people. The code recognized other people only to get them out of the way. National lines were established and we had the English people conscious of English people, standing for England against the world. So we had Spanish, Dutch, French, German, Russian and all the rest, each conscious of its own group and seeking power and place against all the others. This process is not yet complete. Now that the opportunity is offered, numerous groups arise which have been suppressed, seeking national life for those of the same traditions and language.

The national groups, each conscious of its own and seeking power, make a part of the human struggle. There is another line of division. Not only have the English had their differences with Spanish, Dutch, French and German people, but also groups of Englishmen have sought power against all other English groups. We read of the baron class, the land owning, noble, guild, merchant, artisan and peasant classes. Within England herself each of these has had class consciousness and sought power to make its own kind supreme in England. All these groups within the Empire have forgotten their differences only at such times as all groups of English people had to stand for their kind against Spanish, French or German kind.

We have a new phase of the long class struggle which has made the foreign and the domestic wars. We are familiar with the struggle of the class conscious English against all who are not English; we are equally familiar with classes of Englishmen against other groups of Englishmen. The new class struggle is not concerned with either of these. It is not concerned with all English people or all of any nation against the world. It is not concerned with the rival groups within any nation. It says that English, Spanish, French, German and American are not real divisions; that no one should try to be conscious of all under either of these names and that he could not be conscious of all of them if he would. It says that the differences among English people themselves are so great that no one can be conscious of the whole group, and so of the French and the American. It says that nothing is gained by standing up for, and

trying to feel, any one of these groups against any or all other national groups. The new form of class struggle asks, "What do you get out of being an Englishman, Frenchman or American? Have these divisions not blinded you to the real divisions?"

The new class struggle takes us back to the world with no national lines and says to all groups within each nation, "Forget your differences as Englishmen, as Frenchmen, as Americans. Say first that you are neither one of these and that they do not concern you. Be conscious of your own kind everywhere against all who are not of your kind." The kind means those who do a certain kind of work. In the language of the new order all these in the world who do this kind of work are to acquire class feeling. All of this class are to organize and look out for themselves against all other people in the world. It states frankly that there is to be no co-operation of classes; that they enter into no agreements with other people. "It all resolves itself into a matter of cold, unsentimental power. All the institutions, what is called law, order, religion, all these things made by the classes who have had control, we do not recognize. New conceptions of right and wrong must generate and permeate the workers. We must look on conduct and actions that advance the social and economic interest of the working class as right, ethically, legally, religiously, socially, and by every other measurement. That conduct which helps to maintain and give comfort to the other class we must consider wrong by every standard." This new class, the proletariat, must be conscious only of its own; get all the power and have the world absolutely for its own. There will be just this one group.

Everyone should know just what is going on. This is the most widely spread doctrine of our time, yet it comes to thousands as a matter of surprise when brought to light by a government agent or a Congressional investigation. We, as a people, by our representatives, have been dealing for months, on low ground, with a policy of national isolation, considering the differences and interests of Americans as such. This today is a third-rate question. Our international relations, which our national body has scarcely reached, these are now second-rate matters. The question of the hour is not whether we can have America for Americans or whether this group of nations can stand against another group. The first-rate matter of our time is a class movement which is not concerned with the internal or external relations of any nation and would clear the ground of all such lines and distinctions. While we have been debating the second and third-rate questions on low grounds the matter of first-rate importance has assumed large proportions.

There are two distinct movements going on and it is easy to smudge the line between them. It is easy today for one to make himself believe that he is helping a great onward movement for justice and right when he may be throwing his weight with evils which have cursed the world from the beginning of time.

There is a movement for the betterment of all sorts and conditions of men; for more general participation of all in the world; for more uniform conditions of life; for eliminating the obstructions that have kept the machinery of government from recording the popular will. This is a commendable effort toward making opportunity open generously to men of different capabilities, so that the declaration in the book may be true in fact. This movement says that no one should think of any group less than the whole group; it says that one may be a good Southerner, or Californian, or citizen of Massachusetts and fall short as a class conscious citizen. This effort for a better day is the spirit of our time and has the support of all forward looking people who hold the steps already trod and try to take another.

Then there is another movement which should never be confounded with this effort in the interest of all sorts and conditions of men. This other social program is a class movement with no concern for the general welfare. We dislike this program and we must be against it, just as we dislike all the other class conscious groups, religious, political and financial, which have tried to take the world and dictate the terms of life to all others. Just at this time, when we are especially sensitive to contracts being called scraps of paper, we do not take kindly to a group in the world saying that they respect agreements with their own kind only. We pride ourselves that we have reached the status of contract. Just at this time we are very much on guard against right being determined by the size of the club and we cannot look with favor on a group that says it is all a matter of cold, unsentimental power. Just now we are too painfully conscious of the effect of getting a place in the sun, by putting another group out, to look with indifference on any group which says place and power for us alone. Here is a group which revives all the ethics, all the moral standards of all the worst class conscious groups of all the past. All the worst of capitalism and Prussianism is here taken over bodily. All which had to be fought before liberty could come and democracy be even a name, is here set up, the same old tyrant with a new group to share the favors. This small group is against the large group which makes up the stable population of all civilized nations. It makes its own test of Who's Who. At a low point it draws a line. All below are workers to be counted in. All above are not and are counted out. Nothing that is human pertains to them.

Here is a class conscious group which is thorough going. No group has gone so far. With groups of the past there has been at least a theory that other groups might be of some use and allowed to have some place in the world. The worst tyrannies have had at least a theory that all that men had labored for and collected, merited some consideration. In the new class conscious group, seeking power, even the theory of other rights is wanting.

It is a matter of common knowledge now that there have been group efforts to get rid of this kind of nation. One has been removed. Here is another concerted effort with just the same end. Democracy happens to be the home of a large group of people who have improved their conditions through great labor. This new class movement feels greatest enmity toward this special group which constitutes most of the people in this nation. Democracy is just as much in the way of a proletariat order as a Prussian order. This new class group is just as much against America as Prussia was. Both require the removal of the theory that the world is for all groups and kinds, each according to its ability.

Through a united effort which recognized no party lines, only for or against, with no neutral ground between, the first effort against this kind of nation failed. Now it is for the second enemy to be seen as clearly, though masked in a theory of reform as the

first was in a theory of culture. Both are old faces and their ends the same,—power for a part of the people. Though we transfer the vices of a cultivated top of society to a less cultivated group at the bottom the principle remains the same and the tyranny is only increased. Between a class conscious, cultivated tyranny at the top and a class conscious, vulgar tyranny at the bottom, men would wisely choose the first.

The imperative matter now is that we make our consciousness include the whole class, American, and all in the world who believe in the same things. With the second enemy against government by all, for all, within our own gates, and going up and down the whole earth with banner and torch, we cannot demobilize into party, sectional and national groups. This would be fatal.

Whenever any group, less than the whole people, says "Solidarity, now all stand together and take the world for a part of us," all others, who do not believe this, cannot make too great haste in saying, "Solidarity, now stand together and keep the world for all of us of every class and name."

S. Warren Lamson

When the word was flashed from Pasadena, California, that on February 25th, S. Warren Lamson had died from pneumonia, a great sadness came to those who had shared his friendship for so many years and the world seemed a more lonely place because his kindly presence had been withdrawn.

Mr. Lamson had been a resident of Chicago for nearly fifty years. He was born in Nyack, N. Y., August 31, 1838, and was brought to a farm in De Kalb County, Illinois, by his parents when he was only a few months old. The family experienced all the hardships of early pioneer life in the Middle West, one of the favorite family traditions being of the time when the mother went out to fight a prairie fire leaving the tiny baby boy firmly propped up by pillows, and was detained by the advancing flames for eight hours, returning to find that the baby had fallen over the pillows and seriously injured himself in his struggling and crying. He was among the older members of the family of nine children and was most helpful to the busy mother in caring for the noisy brood and aiding in entertaining the many travellers whom the exigencies of prairie transportation brought to their doors.

After some experience in farming, Mr. Lamson engaged in the nursery business, supplying the osage hedges which were everywhere a part of the mid-western landscape until supplanted by the far less artistic fences of barbed wire. In 1875 he came to Chicago and organized the brokerage business with his brother Lorenzo J. Lamson in which work he continued active until some fourteen years before his death. He had the joy of seeing the business of Lamson Brothers grow from its small beginning until it became one of the foremost firms on the Chicago Board of Trade, one of its members, Mr. Leslie Gates, being last year elected to the presidency of the Board. Mr. Lamson was also officer and director of various other important business concerns.

His association with All Souls Church, Abraham Lincoln Centre, UNITY and its Senior Editor, was of long standing and a most intimate and helpful one. He had been a member of All Souls Church for thirty-five years, a trustee for many years, and a constant attendant on the Sunday services, rarely missing a single Sunday morning, always eager to extend a welcoming hand to each comer, and to make the most of the moments of social intercourse which followed the service. In the early days of the church and while health permitted, Mrs. Lamson was also an active and valued member and helper on many lines.

He was also one of the founders of Abraham Lincoln Centre, a contributor to its building and endowment funds, and its treasurer from the dedication of the building until a few months before his death when failing health compelled him to give the burden into other hands.

At the last Easter service but one conducted by his long time friend, the pastor of All Souls Church, the beautiful Lamson Memorial Organ, the joint gift of Mr. S. W. Lamson and the widow of his brother, Mr. L. J. Lamson, was dedicated, as Mr. Jones said, "to the fellowship of the spirit and to the brotherhood of man, with grateful memories of the loyalty of the Lamson brothers who have been with me and back of me and before me in all the long eventful years of my ministry."

Mr. Lamson was also one of the larger contributors to the UNITY Endowment Fund and at the time of his death a director of the Unity Publishing Company. In responding from California to the notice of the annual meeting of the UNITY Board, only a month before he died, he wrote:

> I am sorry that I am not able to be with you or to continue in any active work of the company. My part in the work of its past history has been one of great pleasure and profit to myself. Its future is dear to my heart and I wish for it long years of beneficent history.

A man of extremely simple life and tastes, averse to all forms of personal extravagance, Mr. Lamson won friends everywhere by his kindly spirit and neighborly thoughtful care for others. He will be sadly missed by All Souls Church and the many other interests which he supported so long and faithfully, not alone with money but with time and thought and service.

With equal justice there may be applied to S. Warren Lamson the lines written for UNITY by Althea A. Ogden in memory of his brother, L. J. Lamson:

> His greatest joy in life was doing good,
> But not with ostentation nor with loud acclaim:
> Kind acts known only to the grateful helped,
> The helper and to God.
>
> And we, alas,
> Shall know no more the quiet, genial smile,
> The keen, discerning eye, the helpful hand,
> The comprehending mind, and more than all,
> The sympathizing heart that made
> Humanity his brother. But in our hearts
> He still will live just as of old,
> Serene and gracious, helping us to do
> The thoughtful deeds that made his life so loved,
> His memory so dear!
>
> E. LL. J.

THE LESSON OF THE TREES.

> Master, I learn this lesson from the trees:
> Not to grow old. The maple by my door
> Puts forth green leaves as cheerily as I,
> When I was taller than this selfsame tree,
> Put forth my youthful longings. I have erred,
> Standing a bleak and barren leafless thing
> Among my hopeful brothers. I am shamed.
> I will not be less hopeful than the trees;
> I will not cease to labor and aspire;
> I will not pause in patient high endeavor:
> I will be young in heart until I die.
>
> —*Richard Kirk.*

CONTRIBUTED

The Free Religious Association

An Address Delivered Before the Free Religious Association at Boston, February 8, 1920

Evidently there is only one religion throughout the world; but there are many religions. Since religion grows out of the emotional attitude of man towards his environing world, and as that environment differs for the several peoples who make up mankind, religion varies from place to place. It varies because each people has its own special environment, with differing traditions, myths, rituals and customs. Therefore there are many religions; but the nature of religion in itself does not vary with country or people. Always, it is man's endeavor to adjust himself emotionally to what is beyond the ken of his intellect.

The several religions of the world have largely grown up in isolation from each other, and this is the reason why they so greatly differ in some respects. When we contrast the religions of China and India, in connection with their culture and their civilization, we see the reason for this divergence. In China religion is practical, ethical, devoted to ancestor worship; and it has no great system of myths and gods. In India, on the other hand, religion presents remarkable elaborations of myth, with great and powerful gods, together with expanded systems of metaphysics. As great is the contrast between the religions of Judea and Greece. In Judea man is fallen, sinful, and in need of salvation. Art is condemned and the ethical life is emphasized. God is remote, a supreme sovereign, a dread ruler. On the other hand, in Greece life is joyous, and the true life is that which is natural. There are many gods, most of them friendly to man. Art is greatly developed, and it is the highest expression of man's delight in all that makes life good.

Up to the present time the several religions of the world have developed apart from each other, and they have been antagonistic in large degree. In the last century, with the growth of means of transportation and communication, there has come about a remarkable change. This has been facilitated by means of the study of the several religions of mankind, from the lowest to the highest, and translation of the several sacred books of the leading religions. As the result we have a far broader conception than ever before of the real nature of religion, what the several religions have owed to each other in the past, and the manner in which they interpret each other at the present time.

It was this new and larger conception of religion which led to the formation of the Free Religious Association of America. Its purpose was to bring the several religious organizations or denominations of our own country upon the same platform for conference and unity of action; and to bring into touch with each other the greater religions of the world for the same purpose. One of the most emphatic of the expressions of this idea, as put forth by the Association, was the address given before it by T. W. Higginson on "The Sympathy of Religions." In many different directions the great religions have intimate points of contact, and present the same beliefs and the same ethical motives.

During the last century a great change has come about in the relations of the several religions to each other. There is more of intercommunication between them, and they have come to have a constantly enlarging influence on each other. No religion is today what it was a hundred years ago, partly because we have come to better understand the true nature of religion, and partly because the several religions have been directly bringing to each other larger insights into human needs. The result has been a decrease in the old spirit of antagonism, and a keener appreciation of what each of the great religions has done for the world.

This new point of view found expression in the World's Congress of Religions, held in Chicago in 1893. It was followed in 1900 by the International Congress of Free Christians and other Religious Liberals, which has held meetings in Boston, London, Berlin, Paris and other cities. It has brought together many liberal-minded persons from American and European countries, as well as representatives of the greater religions of other regions. The National Federation of Religious Liberals has had the same purposes in view, though limited to the liberals of our own country.

In a degree these organizations have taken the place of the Free Religious Association, though it was of considerably earlier date, and had quite as propitious a beginning. This has resulted because the Association has forgotten its original purpose, and has become local rather than international and universal in its purpose. Too largely has it been an antagonistic force within the limits of Unitarianism, rather than a movement to secure the co-operation and unification of all the greater religions of the world for the promotion of the welfare of mankind. May it not come back to this original purpose of advancing the cause of universal religion and of securing the sympathy of religion in all its forms?

It does not follow that we must abandon Christianity because we recognize the universality of religion. We may appreciate the good in Confucianism and Buddhism without abandoning the larger and more inclusive phases of religion in its western developments. It is certain that Christianity, by carrying culture, civilization of the western type, and modern education to other lands, is having a large degree of influence on the growing unity of the world's life.

What this Association set out to accomplish remains a task to which it may wisely return—that task being the promotion of sympathy, fellowship and co-operation between all the greater religions of mankind. Not seeking to build up a sect or to facilitate the advancement of any one religion to the exclusion of others, it may have a considerable influence in aiding us in securing a broader, humaner and more rational conception of the nature and functions of religion.

Its first mission ought to be to promote a more intimate study of the several religions of the world, and to bring their representatives together for conference and consultation. At its annual meetings it ought to have always one or more representatives of the other religions on its platform in exposition of the religions of China, India, Arabia or other parts of the world. Then it ought to promote, by means of the printed page, a wider and more intimate association of the several progressive and modern developments of religions in all lands. For a time, after the World's Congress, UNITY of Chicago, under the editorship of

Jenkin Lloyd Jones, the secretary of the Congress, was the organ of this larger world movement for religion.

UNITY ought to be returned to the promotion of this interest from its first page to its last. In no other English-speaking country is there a periodical seeking to promote this larger and universal conception. It is my conviction that it can have no wider or more important field of effort than to become the organ of this world movement for the recognition of the fact that, though there are many religions, there is but one religion. The Association can have no more important task than this of promoting the interests of such a publication, a publication which will keep in intimate touch with all progressive and evolutionary movements in religion throughout the world. It were wise to permit it to withdraw from all minor reform and political interests, and to give all its too few pages to this mighty task of making religion international and interreligious, rational and evolutionary.

This Association would have before it a great task and a great purpose if it were to return to the original idea had in view in its inception. Now appears to be the time for this recovery of its aim and its ideal. More than ever before the idea of the federation of nations is coming to the fore, and is being accepted by an ever-widening number of persons in all countries. This is the time, therefore, to facilitate this great idea by bringing the several religions to look more kindly upon each, and for breaking down the partition walls of jealousy and hate which have kept them aloof from each other in the past. The world needs to concentrate all the force of its ideals, all the stimulus of its ethical purposes, all the aspiration of its civilization, for the promotion of the universal interests of mankind throughout all lands. To this end religion must become large enough in its purpose, wise enough in its motives, and spiritual enough in its aims to forget what is sectarian in the good of all who live.

GEORGE WILLIS COOKE.

St. Francis and Tolstoy, the World's Two Christians

There are a few people who are moral idealists and who will follow Jesus through the road of the will direct. They are educated to where the "follow me" of Jesus is all they need. They at once recognize Jesus as the supreme authority in the moral and spiritual realm. But the most of us need a lot of education before we are ready to follow Jesus, and that education must come along the road of thought, or feeling, or both. The world has two supreme followers of Jesus, and one represents the road of feeling, the other the road of thought; we have Francis the mystic and Tolstoy the rationalist.

If my personal experience was normal (and I think it was), rationalism comes first. In the days of late boyhood and youth we are learners, rationalists. I look back upon myself between eighteen and twenty, and see myself wrestling with the problems of God: and Jesus as a revealer of God. I was seeking truth through the rationalistic process. Of all the men who have lived since Jesus, and who have sought the truth about him along the rationalistic lines, none have reached a conviction that turned their life so abruptly into channels of simple faith and loyal sacrifice as did Tolstoy. No man through the reasoning processes has become so sure of Jesus. By intellectual effort Tolstoy in Jesus found intellectual light.

St. Francis stands at the head of the world's mystics. Among all those in whom intuition supersedes reason and reaches a conclusion even without it, Francis stands at the head. This is saying a good deal for the Christian movement is full of great mystics. Jesus himself was so much a mystic that it has been easy for his followers to be mystics. And as religion begins in the spiritual realm, it is easy for all religionists to be mystics, as Buddha and his great followers testify. Like all mystics, Francis was a man of intense emotion, he lost himself in his Lord, and though a man of days of darkness and sorrow, he was a man of joys. It is refreshing to see, after a thousand years of theologies and metaphysics which draw a curtain over the gracious life of Jesus, Francis come forth as a witness of the real Jesus. Francis incarnates the faith, the sweetness, the charm, the graciousness of Jesus. And in those dark days, the Jesus-spirit set the world aflame, just as it had done a thousand years before.

Francis and Tolstoy are types of men radically different. Tolstoy turns to Jesus as a matured man; a man who had lived deeply, had sought to satisfy all the longings of life; he had known sensual pleasures, the joy of wine, the fury of battle; he had heard the plaudits of fame, felt the mastery of the writer, known the joys of the domestic circle, lived in the power of wealth and social position, lived in the simplicity of the peasant. In fact, there seems little in the life of the nineteenth century that Tolstoy had not received, and yet at 51 we find him dissatisfied, contemplating suicide. In such a mood he turns to seek the deeper values of life, and finds them through Jesus. He, the supreme rationalist of modern times, the extreme non-conformist, comes after the most fearless intellectual search, to be the most earnest follower of Jesus. His conclusion after seven years' study of the Gospel is,

> The teaching of Jesus is perfectly reasonable, and it alone can give man true happiness. Jesus teaches every man to govern his life by the law of reason and conscience.

Francis, little more than a youth, a poet, eager, festive, spent no time in trying the issues of life, but by the direct road of a poetic intuition, religious mysticism, at once attained a rapturous indifference to all the follies of life in his following Jesus. Without study or research he casts aside the follies of existence and plunges by a sure road into the real deep things of life, and kindles a fire in the world.

Mystic and rationalist come to the same place, to accept Jesus as the world's supreme leader. And this was not hard, for Jesus was himself both mystic and rationalist. Jesus had a saner and deeper philosophy than any other, as well as a true sense of God and eternal values. The rapt joy of Francis, the serene happiness of Tolstoy, unite to show us how sufficient Jesus is.

Wendell Phillips was once asked if he thought Christianity a failure, and he replied, "I do not know, it has never been tried." With all due respect to Phillips, we must say, Christianity has been tried; at least two men have sincerely taken Jesus at his real value, and they testify that Christianity works. Francis the mystic, Tolstoy the rationalist, unite in telling us that the way of Jesus is the way to the real values of our existence; they are the world's two Christians. Their lives are a sincere and noble appeal for simplicity and sincerity in religion and life.

ROLAND D. SAWYER.

Ware, Mass.

NEWS FROM EUROPE

Information Worth Gathering:

The following items were gleaned from European papers:

Deposits of mica (says the Moscow wireless) have been discovered in the Aktubinsk district, north of the Caspian Sea, where the peasants use it instead of glass.

Telephonic communication has been opened between Germany and Sweden. For 87 miles the cable runs under the sea, and it is therefore the longest submarine telephone cable in the world.

Dissatisfaction has been expressed in South African trade union quarters at the exportation from South Africa of foodstuffs of which there is a shortage, and the Federation of Trades has called upon affiliated unions to refuse to handle such goods for export.

Recent wireless messages show that the Bolsheviks are giving serious attention to the fuel question. The Red Guards of Kazan have decided to mobilize the "propertied classes" for preparing fuel. In Novgorod the railwaymen have divided themselves into groups of six, every one of which undertakes to load one wagon with fuel daily and despatch it to Petrograd. In Vitebsk it has been decided to devote each Saturday to this work.

French Finance.

The recent speech of M. Klotz, the French Finance Minister, is generally described as "courageous." In other words, something of the reality of the financial situation of the country is beginning to force its way through ministerial verbiage. M. Klotz talked about "fiscal patriotism," and made it clear that there must be an increase in the income tax up to 15 or 20 per cent, and that French taxpayers must be prepared for a super tax of six or seven thousand millions.

The most instructive part of his speech was that in which, after describing the arrangements made for French loans in Great Britain and the United States, M. Klotz declared that French trades must look to the countries where they could profit by the exchange. There was no reason why France should buy from America or Great Britain, at heavy prices, goods that could be procured from Germany on more favorable terms. At the same time France was going to insist on getting its share of the indemnity.

The terms of the new loan as announced by M. Klotz on Monday are extraordinary for a European government stock. The new five per cent Rentes are to enjoy exemption from taxation, and may be paid for in treasury or national defence bonds. The issue price is expected to be 495. The bonds are redeemable in sixty years by half-yearly drawings of a lottery character, for the bonds drawn every half-year are to be redeemable at 150 francs per 100 francs nominal. Every holder will thus, sooner or later, get a 50 per cent bonus on his investment.

Nevertheless "there is some hesitancy in financial circles as to the prospects of the new loan. In certain quarters doubts are felt as to how far the public will respond to the government's appeal." So says the Paris correspondent of the *Morning Post*.

An animated article in the *Matin* declares the state of the French exchange is not due merely to the diminution of French trade. It is due, says the writer, especially and above all, to the inflation of the note issue. It is not a commercial crisis, he declares, but a feeling of insecurity. The note issue of the Bank of France at present amounts in sterling (at 25 francs to the £) roughly to £1,500,000,000, as compared with an issue of £108,000,000 in England.

A Fellow Feeling.

It is interesting to know that UNITY was not alone in being censored for quoting scripture during the war. The following is from the London *Daily Herald*:

The dangers which attend free speech in Canada are shown by the indictment preferred against one of the Winnipeg labor leaders, Mr. J. S. Woodsworth.

The indictment quotes thousands and thousands of words of mere plain, honest talk, so moderate and remote from any seditious incitement that even an Irish paper at the present time might publish them.

One count is a quotation beginning: "The sixth week of the strike leaves neither side in control." Apparently it should have been stated that the masters had succeeded in ending the strike, whether that were true or not.

The gem of the long catalogue of atrocious offences, doubtless prepared in conclave by sedition scenting town clerks and newly rich with triple chins angry at the mere prospect of losing a penny of their recent wealth, is surely the following:

"The jurors aforesaid do further present:

"4. That J. S. Woodsworth . . . unlawfully and seditiously published seditious libels in the words and figures following:

"Woe unto them that decree unrighteous decrees, and that write grievances which they have prescribed to turn aside the needy from judgment and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.—Isaiah.

"And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruits of them. They shall not build and another inhabit; they shall not plant and another eat. For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. —Isaiah."

That is the entire text and context of Count No. 4 of the indictment, which the grand jury for the Eastern Judicial District has submitted to the King's Bench Court of Manitoba as being a seditious libel.

The prophet Isaiah apparently had also profiteers in his day, and his language very accurately describes those of our day. But it is news to the average citizen of the British Empire to be told that the Bible is seditiously libelous and that to quote it is to deserve the utmost penalties of the law.

Mr. Woodsworth, who was an ex-minister, took over the editorship of the *Western Labor News* from Mr. W. M. Ivens, who was also an ex-minister, and who had carried on the paper with conspicuous success until his arrest.

H. S. N.

THE STUDY TABLE

THE COURSE OF CHRISTIAN HISTORY. By W. J. McGlathlin. *Macmillan Co.*

Christianity presents two phases to the historian. There is the story of its growing and spreading influence, which is the external history of Christianity. Then there is the story of the changing emphasis, the clearer vision, the new types of thought and ordinances within Christianity, which is the inner history of Christianity. The study of this second phase is the study of a formative force, penetrating into the social and moral life of the people whence great nations spring. What has been accomplished during the centuries by this force is a matter of concern to every student who would understand even his own day.

Dr. McGlathlin has written a handy and concise outline of Christian history with a view of meeting just this need. He states the origin of the Christian movement with the Græco-Roman civilization with simplicity and with clear analysis. He then goes on to show the cause of its development, indicating its effects upon social life, but never loses sight of its continuity.

The spread of Eastern and Western Christianity between 1050 and 1517 is described in thirty-two pages. And yet it would be hard to say what of real importance has been omitted.

The book covers the whole ground, including a statement of the religious forces of the world today.

One of the most valuable features of the work is an excellent group of questions on the text of each period and topics for further study. This is followed by a brief but fairly complete bibliography.

As a text book on Christian history for use in adult classes or individual study it is about the first of its kind and is well done.

JOHN MORRIS EVANS.

THE FIELD

INTERNATIONAL CONGRESS OF FREE CHRISTIANS AND OTHER RELIGIOUS LIBERALS.

This Congress was organized at Boston, U. S. A., in the year 1900.

Its purpose is "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

The International Congress seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims the historic liberal churches, the liberal elements in all churches, scattered liberal congregations, and isolated workers for religious freedom and progress in many lands.

Its Congresses have been held at London, Amsterdam, Geneva, Boston, Berlin, and Paris. Printed reports of these meetings are obtainable.

25 Beacon Street, Boston, Mass., U. S. A.,
January 15, 1920.

Executive Committee.

Prof. E. Boutroux, Ph. D., Chairman, Paris, France.
Rev. Charles W. Wendte, D. D., General Secretary (to whom communications may be addressed).

Rev. Tony André, D. D., Florence, Italy.
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Claude J. Montefiore, M. A., London, England.
Principal H. C. Maitra, M. A., Calcutta, India.

One of the distressing features of the Great War was the estrangement it wrought between religious thinkers and workers of different countries and church affiliations who had hitherto been associated in mutual confidence and good will for the promotion of their common ideals.

In particular it put an end, for the time being, to the activities of our *International Congress of Free Christians and Other Religious Liberals,* in which the representatives of different nations and religious fellowships had united for friendly conference and effective endeavors for the increase of religious freedom, sympathy, and progress. It was impossible to hold the seventh session of the Congress, which had been planned for the year 1916. To not a few the continued existence of our Association seemed problematical.

The ethical and spiritual needs of our time now urgently call for the resumption of our international endeavors, and such a rehabilitation of our Congress as will enable it to enter upon a new career of usefulness.

Amidst all the misunderstanding, passion, and violence which attended the terrible struggle between the nations, it has become clear that there are enduring spiritual values which cannot be destroyed by the misdeeds or misfortunes of any single generation. The conviction is reasserting itself that intellectual, ethical, and spiritual issues must again assume their rightful place as the paramount interests of human life. Learning, philosophy, science, art, morals, and religion—these are not accidental or ephemeral in their nature, or limited by boundaries of nationality and race; much less subject to the arbitrament of war. They will remain forever the common interests of high-minded men and women.

Already it is possible for free-minded, large-hearted religious teachers and believers in all countries, seeking to renew their severed friendships, to meet, as in the days that were, to consider calmly and kindly their mutual interests, and endeavor by united efforts to advance the triumph of reason, freedom and progress in religion, the brotherhood of man, and the peaceful federation of the world.

This is our firm persuasion, which we trust and pray may be shared by the members and friends of our Congress in every land, of whatever religious affiliation.

A favorable opportunity for such a re-assembling and re-establishing of the liberal religious forces of the world presents itself in the widespread observance throughout the United States in the year 1920 of the 300th Anniversary of the Landing of the Pilgrims and the planting of the Plymouth Colony. This was an event of historic significance, not only for the descendants of the Pilgrims —who now number over twenty millions, and whose influence and institutions predominate in the civic, educational, and religious life of America—but for all Christendom.

Among the celebrations of this historic event during the coming year, those of the churches of the Congregational inheritance will naturally have the greatest significance. Its observance by the Unitarian Congregational churches of the United States will have special appropriateness, since the original church of the Pilgrims at Plymouth, while still retaining their broad covenant,* is now Unitarian in belief and denominational connection. The same is true of the first Puritan churches founded in Salem, Boston, Dorchester, Roxbury, Cambridge, and other early settlements in New England.

The American Unitarian Association, whose headquarters are in Boston, Massachusetts, is preparing an impressive celebration of the anniversary which commemorates the birth of religious and civil liberty on the American continent. This celebration will take place in Boston and Plymouth in September, 1920.

But not only the United States, all nations of the earth have felt to a greater or less extent the impulse of the Pilgrim movement. Some of them, notably Great Britain, Holland, France, Switzerland, Germany, Bohemia, Italy, and Scandinavia, made important contributions to the Sixteenth and Seventeenth Century Reformation of Christian doctrine and worship which made the Pilgrim adventure possible. The American Unitarian Association desires to give an international aspect to its celebration of the Pilgrim Tercentenary, and extends a fraternal invitation to the *International Congress of Free Christians and Other Religious Liberals* to meet with it on this occasion, share in its program of addresses and festivities, and accept the hospitalities which it will gladly extend to accredited delegates from other lands.

There is a peculiar appropriateness in our acceptance as a Congress of this generous and fraternal invitation, since our Association itself was born twenty years ago in Boston, at an annual meeting of the American Unitarian Association; and in 1907 our Congress also held its Fourth International meeting in Boston. It is earnestly desired that delegates shall be sent and individual participants appear from Europe, Asia, Africa, and the isles of the sea, and from all the organizations that share our general purpose—"to maintain communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

Members and friends of the International Congress of Religious Liberals! A new world is being created, a new era is at hand. Shall not we of liberal faith and progressive spirit come together again to bear our testimony and serve our generation by united counsel and endeavor for the universal and enduring religious needs of mankind? Let us become latter-day Pilgrims of the Spirit—like the Fathers of old seeking "a city which hath foundations, whose Builder and Maker is God." Let us lay the foundation at least of a League of Religions which shall be the counterpart and ally of the political League of Nations.

It is requested that all to whom this invitation may be sent and in whom it kindles responsive sentiments may communicate with the General Secretary of the Congress at as early a date as possible, that they may receive further information.

Religious Associations, Churches, and Communities of whatever name or creed, who are in sympathy with our spirit and aims, are invited to send delegates to the Congress and to announce their purpose well in advance of their coming.

Emile Boutroux, Ph.D., *Chairman*
Charles W. Wendte, D.D., *Secretary,*
J. Estlin Carpenter, D.D.
Frederick A. Bisbee, D.D.
B. D. Eerdmans, D.D.
George A. Gordon, D.D.
J. Émile Roberty, D.D.
H. C. Maitra, M.A.
T. Rhondda Williams, D.D.
Executive Committee.

* "We, the Lord's free people, join ourselves by a covenant of the Lord into a church estate in the fellowship of the Gospel, to walk in all his ways, made known, or to be made known to us, according to our best endeavors."—*Pilgrim Covenant,* 1620.

Women's International League for Peace and Freedom

SECTION FOR THE UNITED STATES

(Formerly Woman's Peace Party)

OBJECT:

To organize support for the resolutions passed at the Women's International Congress at the Hague in 1915 and in Zurich in 1919, and to support movements to further Peace, Internationalism and the Freedom of Women.

EXECUTIVE COMMITTEE:

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CONSULTATIVE MEMBERS, Executive Committee, Section for U. S. A.:

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Miss Lillian D. Wald, New York
International Office, 19, Bd. Georges-Favon, Gevena, Switzerland

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Austria	Germany	New Zealand
Belgium	Great Britain	Norway
Bulgaria	Hungary	Poland
Canada	India (British)	Sweden
Denmark	Ireland	Switzerland
Finland	Italy	United States

GENERAL OBJECTS:

To promote methods for the attainment of that peace between nations which is based on justice and good-will and to co-operate with women from other countries who are working for the same ends.

SPECIAL OBJECTS:

Those indicated by the Standing Committees and for immediate action to oppose universal compulsory military training; to oppose all invasions of Constitutional rights, free speech, free press and assembly and minority representation in legislative bodies; to oppose invasion of Mexico for purposes of war; to work to amend the League of Nations Covenant if it is ratified by the United States and if not so ratified, to secure a true Concert of Nations to substitute Law for War.

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All American women are urged to join this Section for U. S. A. of the Women's International League by use of the appended slip.

Date.....

I hereby enclose one dollar for membership in the Women's International League for Peace and Freedom, Section for U. S. A., for the year 1920.

Name..... Address.....

I also enclose $..... as contribution to the work of the organization.

I wish to help in the work of the following committee.....

Make checks payable to W.I.L.P.F., Section for U. S. A., and send to Eleanor Daggett Karsten, Exec. Sec'y, Room 1616, 33 W. 42d St., N.Y.C.

THE FREEMAN

MR. B. W. HUEBSCH takes pleasure in announcing that in March he will begin to publish THE FREEMAN, a weekly paper edited by MR. FRANCIS NEILSON and MR. ALBERT J. NOCK.

THE FREEMAN is planned to meet the new sense of responsibility and the new spirit of inquiry which recent events have liberated, especially in the field of economics and politics. It will follow developments in all phases of international life, and its point of view in the discussion of industry and commerce will be that of fundamental economics. In dealing with public affairs, both domestic and foreign, it will concern itself more with the principles of politics than with political events, personalities or superficial issues; and especially with the economic principles that underlie politics.

THE FREEMAN will be more interested in discovering popular sentiment than in creating it and will aim rather at enlightening and unifying public opinion than at controlling or instructing it. It is grounded in the belief that the greatest public service that can be performed at this time is the promotion of free popular discussion, and that a paper which desires disinterestedly to serve its age can do no better than take this for its avowed function.

In its treatment of news THE FREEMAN will not respect the journalistic fetish of timeliness to the prejudice of accuracy, importance and well-reasoned discussion. It will not in any sense compete with the daily newspapers or with any weekly résumé of news. Nor will it pretend to compete with such organs of special opinion, whether liberal or conservative, as are now serving a large public and serving it exceedingly well.

THE FREEMAN will also present sound criticism, freely expressed, upon literature and the fine arts, besides offering American and foreign works of creative imagination. The editors expect to make a paper which shall so far differ from existing periodicals in style and temper as well as in content and purpose as to keep out of their field; and they are confident that the venture will in time attract a public of its own which shall be sufficient to warrant its continuance.

In connection with the foregoing Mr. Huebsch will issue from time to time pamphlets on current affairs. These will be for the most part original and expressly written, but will also include valuable and unusual reprints. The pamphlets will be under the same editorship as the paper; and in case articles are submitted which are unsuited to the paper and yet seem to demand publication, they may, by arrangement with the writers, be included in the series.

This is a critical year: a new Europe is in the making; Asia is finding itself; in this country the Presidential campaign brings to the fore basic questions which we are ill-prepared to consider. It is important for thoughtful people to secure disinterested information and impartial interpretation in this unprecedented day of doubt and change. The need for periodicals like THE FREEMAN justifies our request for your support: the effectiveness of THE FREEMAN will be measured by the number of its readers. We want your subscription; and especially we ask you to coöperate by supplying the names of people in your community who will be interested in receiving THE FREEMAN.

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